G. R. S. 58]

Previous references.

File No. 28-09

1909

(Legs)

Serial Nos. 8A + 8B

Later references.

P-26

GENERAL AND REVENUE SECRETARIAT.

Serial Nos. 8 A + 8 B.

Part B for July. 11.

SUBJECT

Converts' disabilities removal bill

8A- From Hon'ble K. S. Aravamuthan Esqr. dated 8-9 & 3-9-10.
Forwards his thoughts on the above bill.

8B- From Rev Thomas Patient letter dt 9-9-10.
Forwards on behalf of all missionaries, at a conference, their views on the above bill

GPB—5,000—22-10-10

G.R.S. 11] 1909-10

GENERAL AND REVENUE SECRETARIAT

(Legislation)

NOTES.

File No. 28-09

FILE HEADING.

Convts Disabilities Removal Bill

From

No.	Dated	Received

Diary No.	Enclos.	Spare Copies	Serial. No.

BRIEF ABSTRACT OF LETTER.

NOTES AND ORDERS.

NOTES—First sheet.

GPB—15,000—24-4-09

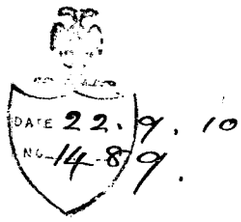
Submitted to His Highness.

I submit for perusal a communication received from Mr. Thomas Patient, Malavalli, on behalf of all the missionaries present "at a Conference of European and Indian Christians" apparently held at Malavalli, on the subject of legislation for the removal of the disabilities of Christian converts in Mysore.

T Ananda Rao
15 Sept 10

Sec.

Record of Cases submitted for the Orders of His Highness the Maharaja.



Subject.

Letter from Mr. Thomas Patient, Malavalli, on the subject of the Christian Converts' Disabilities legislation.

Order.

~~KRW~~
23/9/10

Secy
Ths
Mr Secy

File
CM
24/9/10

Sd
26/9/10

26/9/10

Secy 26/9

G. R. S. 12]
General and Revenue Secretariat.

Legis File No. 28 of 19 10-11

Serial No.	
82A	D.O. dated 3/9/10
	From Mr K. S. Doraswami Iyer
	Forwards certain observations of his noted by him in connection with the Bill
83.	No dated 9th Sept: 1910
	From Rev. Thomas Patent of Malvalli
	Forwards his views re. on the desireability of reconsidering and passing the Bill:
	Subd.
	This may be recorded in B,
	(S.B.)
	3/7/11

B Rec ✓
4/7/11

NOTE—Contn. sheet.

GPB—50,000—12-8-10

G.R.S. 13]

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

J Pub 243-16

S.O. dated 8/8/16
From the Rev: Commr
Requests the return of his note on the Religious Disabilities Bill so that he may revise the same

Gl. Secretary's orders
"A.S. III With the permission of the second member, the request may be complied with. A revised note may be placed in the file. Please submit with reference to the second member."

Into A.H.N. 9/8

Into G.S. 9/8

1) Subd. with the collection containing the note.

16/8/16

2) Please put up draft-ab ~~abandoning as abandoned~~

16/8/16

3) Re Subd. with a draft.

16/8/16

Draft approved by the Second Member

2nd member

Flag R

401

18.8.16

N.B.—Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form.

GPB—50,000—29-6-14

Sec A

G.R.S. 13]

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

Issued Rs 273 & 21/8/16

This 421-86

D.O. dated 11/9/16

From Mr K. S. Doraiswamy, Jyn Revenue Commr in Mysore

Forwards a revised note on the Religious disabilities Bill

Subd.

13/9/16

Insert this with proper place round the file

Due Records 23 1919

N.B.—Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form.

GPB—50,000—29-6-14

D. O. No. 1469

3 Sept. 1913

My dear Sir

I have had a few days
since I took suggested Amendments
from the learned Judges
which were read on both sides
upon the Christian Disabilities
Bill at the meeting of the Legis
lative Council on the 15th Inst.
I could not get my own. Typed
in Bangalore & had quite for-
gotten its existence until the
Enquête my copy was on the moment
last week. My own Comments

I would much as I am no longer but they may show how the mean in the Short might look at the Bill. I serve to while away an idle moment.

Yours sincerely
R Dorman-Smith

T. Amendments
C I S.

(1)

D. O. No. 1454

Pet. 4/L.C.

Trivalli

September 9 – 1910

Go.

Smith 8/6

To

Ananda Rao Esq, C.I.E.

Dewan of the Government of His Highness,

The Maha-raja of Mysore.

Dear Sir,

at a Conference of European and Indian Christians, recently held in the Canarese District, I was asked to write re the "Indian Christians' Disabilities Bill", and would therefore humbly ask your kind permission to bring the following before you.

1. We desire to tender His Highness, the Maha-raja and yourself our warmest thanks for the noble desire you have to introduce a bill to remove the disabilities, arising from change of religion or deprivation of Caste in Mysore

2. That although we were sorry to note that in the Mysore Legislative Council there were more against the introduction of the bill than for it; yet we ...

were

16 (2

exceedingly gratified in observing the names of those "for it" and cannot but believe that the ripe experience and true judgment of the Honourable Council manifested itself in those who were for the bill.

3. You are aware that Mysore State affairs in connection with the abolition of Temple-girls and Press restrictions have been laudably spoken about throughout the world; but public feeling in enlightened lands is rising in condemnation against this dark blot in the Mysore State. Many Christians are praying that God may give His Highness, the Maha-raja of Mysore and His government the strength of purpose to obliterate that which cannot stand the light of justice.

4. The Word of God declares that "Righteousness exalteth a nation but sin is a reproach to any people" While we are truly thankful to God for the flourishing condition of the Mysore and gladly pray for the State, we cannot but plead with God that this long-standing cause of sin and reproach may soon

Shur

be removed and righteousness manifested as is done by the Government of India. Then Mysore will be exalted for the righteous act in the eyes of the nations.

5 We admire the bold stand His Highness the Maha-raja of Mysore with His government took in suppressing newspaper calumny and in abolishing the Temple-girls; and we hopefully expect that before long His Highness will make a clean sweep of the "remnants of an intolerant age" and give to his Christian subjects religious liberty as was conceded to British India 60 years ago.

In conclusion we respectfully assure you that we seek only the true welfare of the Mysore State.

I beg to remain, Dear Sir
Yours very sincerely
Thomas Patent

On behalf of all the Missionaries in Conference

J Sec 24 30/16

OFFICE OF THE REVENUE COMMISSIONER
IN MYSORE.

Bangalore 8th August 1916.

Dear Sir,

I had given Mr. Ananda Rao a note of my views upon the Religious Disabilities Bill. It was not intended to be sent to the office but somehow it found its way there. If it is to remain in the office and on the records, I would like to revise it.

I shall be much obliged by your kindly letting me have it.

Yours truly,

Revenue Commissioner.

D.M. Narasinga Rao, Esq., B.A., B.L.,
Secretary to Government
General Department.

AD III. With the permission of the second member, the request may be complied with. A revised note may be placed in the file with reference to the second member. Please D. Court Dues

9/V
88
98

R. S. 26]

File No.

Serial No.

Diary No. of letter replied to

No. 9273 Jud. ord.

General and Revenue Secretariat

( )

, the *191* .

Date of issue 21 · 8 · 1916.

Signed by Mr. G. Sreenivasa Iyer

To

Dear Sir

I am desired to for revision and kind return
return herewith your
the
note on Religious disabilities
Bill which you had sent
to the late Dewan, Pradhana
sivomani Mr. T. Ananda Rao Esqr
B.A., C.I.E.,

Yours sincerely

Es
17.8

To

K.S. Doraswamy Iyer Esqr.
Rev: Commr ever. Mysore
Bangalore

9th
16.8.16.

SUBJECT.

J Dis 421/

OFFICE OF THE REVENUE COMMISSIONER
IN MYSORE.

D.O./En.1. Ref. Please put up on the file shown as pending

Bangalore, 11th September 1916

Dear Sir

Referring to your D.O. letter No. J 723 dated the 21st August 1916 I am sending herewith a revised Note on the Religious Disabilities Bill.

Yours truly

K Doraswamy.

G. Srinivasa Iyer Esq.,B.A.,M.L.,
Secretary, Mysore Legislative
Council.

Some thoughts suggested by the controversy in the Legislative Council of the 15th August 1910 upon the Bill to remove certain disabilities accruing from a change of faith.

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Shibboleths are useful in their way ----- Equity and good conscience, liberal views, modern education, liberty of conscience, advancing thought &c form nice vantage ground to start arguments from but that ground can break under one's feet when false logic creeps in.

The Queen's Proclamation of 1858 was alluded to and interpreted by both sides in respect of the religious tolerance in allusion therein while the Proclamation was simple enough to do without an interpretation ! While indubitably expressing for herself her faith in her own religion the Queen gave her subjects perfect liberty of conscience. Every man was allowed to follow what religion he fancied. While she would not force her own religion on her subjects it was to be presumed that she would not tolerate among themselves any meddling with one another's religion. For instance certain malicious and obscene pamphlets against other religions purporting to be written in the name of the religion of the authors and parading as the official publications of certain religious societies would not be in consonance with the Spirit of the Great Queen's Proclamation. They are certainly not in consonance with the most rudimentary notions of decency.

In the matter of religious tolerance there was nothing new for

the Hindu to learn as he was taught to believe that all religions worth the name according to the world's standard of good and evil led to one universal heaven. He was given an apt simile to understand it by ---- like the rain from the realms of space, some falling into the sea and some forming into rivers and proceeding in many directions only to find a common destination in the ocean. Here was religious tolerance as far as it could go. This was how Hinduism did not take to proselytising but it had to keep its society together and it was necessary that it should not divest itself of the instinct of self-preservation common to all religions. As it did not seek accession to its ranks from proselytism the very least that it could do for itself was to rigorously exclude from its fold and from his family and property and comforts the one who seceded and it evolved a law of ancestral property and made that law do the exclusion for the seceder instead of leaving that procedure in a tender-hearted parent's hands. Was it too much for a quiet nonproselytising religion to do even that little for itself as the most elementary of efforts to keep itself alive ?

And now about liberty of conscience: A Hindu's inheritance is inseparable from his religion. The religious obligations to one's ancestors reach back to three generations and a Hindu by his religion is required to see that he leaves a son behind to take up the obligations after him. Although he may make up his mind to forego for himself the benefits that his faith has taught him to look for in the other world through his son, he could not very well be asked

to forego them for his ancestors also, if he had inherited property from them for, that would be to ask him to commit what in his view would be a breach of contract and an offence against his God's laws and to assure him that man's laws would declare it as no offence ! Where would be Society then with its need of the support of God's laws to induce obedience to its own ? The question has another phase also: With a Hindu's only son going over to another faith and yet getting his inheritance and the father in consequence having to find an adopted son to take up the religious duties after him, the family would be left with a property very much attenuated and thereby in much less comfort than before. Is it human nature to rejoice at that result ? When we concede that it is but natural and reasonable that a son while exercising his liberty of conscience to go over to another faith should not desire to lose his inheritance, should we not also concede that a father who is equally free to exercise a liberty of conscience to be convinced of the merits of his own faith and to remain in it, should not desire to see his property dwindled by his son's secession ? What should we say of the seceder's notions of "Equity and good conscience" when he seeks to inherit certain property without any intention of performing the duties required in return ? It would be no answer to say that his new religion would nullify the contract and would even make it objectionable to perform it for that would be a disengenuous juggling with conscience and with logic when his old religion is telling him all the while that inheritance under its laws means certain duties in return and that the incapacity to perform them would incapacitate

him for the inheritance. One kind of conscience to secede from the faith of his birth and another kind of conscience to do away with the contract attaching to the enjoyment of property preserved for him by that faith !

Under the Bill the Hindu convert to Christianity would get his inheritance because it was ancestral property but the moment that property reaches him it would lose that character ! To secede from the faith of his birth would therefore be an advantage to him in many ways. For one thing he would be getting into a far better position than his father. He could tell his own son seceding to Mohomedanism to be content with his new spiritual beatitude and not bother about property and the evanescent pleasures of this wicked world / He could tell him that to be cut off with a shilling here would weigh in his favour in the heaven of his new faith and would surely be made up to him there !! When this father's own father sees that that course had not been possible to him he would be sure to arrive at a feeling of unpardonable injustice at the hands of the new law. He would be sure to feel that the new law while outwardly purporting to proceed on lines of equity and good conscience proceeded of set purpose to create for him disabilities which had not existed before and that it was a sin in the eyes of the new law for a Hindu to remain in the faith of his birth !

If a Hindu murderer and convict succeeded to some property to the exclusion of his Christian brothers it was not that any degradation was thought to attach to the new religion of those brothers

but only that the change of faith disqualified them for the duties inseparable from a Hindu inheritance.

Postscript:-

Religious beliefs are not matters for argument, religion being a matter of individual temperament or habit of thought rather than of hard reason. Science is daily cutting away the ground from under most religions. The arguments of eminent thinkers may not be palatable to some religionists. As an instance of what might occur from setting Science at religion, --- taking an example nearer at hand, Brahminism, it need only be pointed out that Buddhism was the natural offshoot of the Brahmin philosophy which being evolved on a theory of Evolution and carried to its logical conclusions arrived at a stage where another argument or two could have twisted it into atheism ! Then arrived Sankaracharya with his teachings to pull it out of dangerous ground but he himself was so deeply imbued with the trend of the thought of his age that he did not care to set it back far enough from the border line. Then followed Ramanujacharya with a modification of Sankara's philosophy. Madhwacharya arrived finally with his theory of Dwaita as the only efficient way to arrest the acute philosophical speculations and induce religion in their place The two later teachers also found it necessary to give their followers the pleasant and pleasing Vishnu in place of the impossible Siva

who was difficult of conception from the faith and homage point of view of the religionist. It is not necessary to proceed to an examination of the many religions of the world for, it is sufficient to assume that the world has been all the better for a belief in a God and His laws alongside of man's laws. The philosophers of the world can perhaps do without a religion and yet be as clean in thought and as good in deed and as helpful to the wellbeing of Society as any really sincere religionist but they form a very small minority. Religion being necessary for Society, by whatever temperament or sentiment or argument the belief in a particular faith may have been arrived at, it is best to leave it there so long as there is nothing in it indecent or immoral to the individual himself or to the other members of Society. History is not wanting in examples of the awful fights between religions, of the blood curdling cruelties and the thorough drought of human sympathies which could not be claimed as having been pleasing to the Gods of the militant faiths. There ought not to be even so much as an attempt to argue a man out of any one of his articles of faith for there is the chance of his beginning on his own account to argue himself out of the others also and there is the further chance of his finding himself unable to get his mind to chime in with the articles of some other faith. The Queen's Proclamation of 1858 secured to the many races of India a perfect freedom to follow their varied and various faiths and with its other blessings came on the land as a refreshin shower after a painfully prolonged drought of human sympathies, to suppress the noxious growths of recrimination and reprisal and raise